



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

seems written to exploit the author's own line of investigation; but that line is well worthy to be called to the attention of all who are interested in the remarkable advances of present-day physical science, advances which even the great social upheaval we are now witnessing has not wholly sufficed to hinder or obscure. And who can say which may appear greater to those who look back a hundred years hence, a battle where ten thousand fall to gain possession of a few yards of shell-torn earth, or a new revelation as to what may be the reason for the law of gravitation or for the rigidity of bodies?

The author, with his eager enthusiasm for new suggestions, combined with a realistic faith in the objectivity of electrons and ether, is probably fairly typical of the working scientist. The philosopher might well question, however, the identification he makes of the physical hypothesis known as the "theory of relativity" with a philosophical subjectivism. The ambiguity involved in a careless use of the term "point of view," which may mean "a mind," or merely "a point of reference," seems to play a part in encouraging the confusion, a confusion not confined to the author. "Different times from different points of view" doubtless contradicts the notion of "one objective time"; but what it puts in its place might be "many objective times," and not "many subjective times."

Though the student of philosophy will not find in this book a complete review of progress in these fields, and must exercise caution in what he accepts, yet if he be possessed of that minimum of acquaintance with physical science in its present status which any philosopher ought to possess—although even that minimum is unfortunately rather rare among would-be philosophers—he will find here a fairly untechnical account of some remarkable scientific hypotheses and speculations, many of them still very tentative, but opening out alluring vistas of future possibilities, and serving, on the whole, to make the "mystery of matter" appear even more mysterious than before.

H. T. COSTELLO.

COLUMBIA UNIVERSITY.

The Psychology of Behavior. ELIZABETH SEVERN. New York: Dodd, Mead & Company. 1917. Pp. 349.

Dr. Severn's book is an attempt to present psychotherapy and "mental science" in a simple way, and to indicate their use in daily life. "The book," reads the publishers' announcement, "has a popular appeal, and is full of the helpful suggestions of an experienced 'physician to the soul.' " And then, with an American eye to the financial chance—"Of particular interest is the chapter on the Psy-

chology of Sex." The chapter headings are: "The Unconscious," "Intellect," "Imagination and Memory," "Will," "Emotion," "Sex," and "Self."

Dr. Severn bases her general doctrine on intuition as a function of the unconscious, goes on to a frank acceptance of telepathy, and lays it down as quite "certain that thought has the quality of vibration," and "is an etheric mode of motion" (pp. 15, 27). But the book contains less about telepathic vibrations and the "Supreme Universal Intelligence of which we are only small portions" (p. 14), than one would expect from these initial pages. The author shows a pardonable impatience with the barrenness (except for commercial uses) of an exclusively experimental method, and sheds a lady-like smile on the mouse that has slowly been delivered out of the mountain of psychological measurements; and she goes on, in charmingly unscientific fashion, dispensing a little Freud here and there on the way, to expose the art of remaking oneself by the intelligent scrutiny and resolute modification of the inherited, but quite plastic, bases of character. There is a good deal of tautological but delightful advice, such as the prescription of "an independent and self-confident attitude" as the best diet for the development of a "strong Will" (p. 163); and occasionally the argument rests (as on p. 342) on Lamareckian assumptions that are either naïve or remarkably courageous.

A certain charm of personality pervades the book; and the added quality of perfect clarity makes it very appropriate reading for those who desire to be initiated into the pleasant mysticism of mental science.

WILL DURANT.

NEW YORK CITY.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. November, 1917. *La philosophie française en Amérique* (pp. 393-428): WOODBRIDGE RILEY. — The article is an account of the influence of French philosophy in America, and especially of the influence of Eclecticism, which was especially acceptable because of "the characteristic tendency of America toward eclecticism." *La spontanéité organisatrice et la perception pure* (pp. 429-449): J. SÉGOND. — Every perception of things and of the soul is a dynamic work of the spirit, a material and formal construction of the concrete universe, a schematic invention, more or less complete and profound, of exterior reality and of the emotional life. *Revue critique*. Alessandro Bonucci, *Il Fine dello Stato*: